2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

treated like an uncle in the matter of gifts. There were no clan, moiety or kin restrictions on the guardian's appointment. Here was another expedient for establishing relationships of trust with non-relatives.

The sixteen days of retirement were succeeded by a public ceremony when the Enemy Slayer was purified by the singing of men who had been through the same experience. They formed a kind of unorganized priesthood and were not paid. But the Slayer's weapons and, according to some, the scalp also, were purified by a special dance, performed by people of another village. The *kapetua* (leaping dance) was a graphic representation of a man in battle, performed with the warrior's own weapons. Any agile young man familiar with war technique was eligible to do it and groups of them habitually practiced. Women might follow them, carrying weapons and imitating their movements. A victory in war was often followed by intervillage games in celebration but even if it was not the time for this, all neighboring villages were invited to the purification ceremony "because the warriors suffered for all". Among them might be several men prepared to do the leaping dance. Paying the dancers was the duty of the hero's family and particularly those who formed part of his geographic unit and would share his honors and good luck. But a scalp brought into the village gave it rain and any villager who helped in the payment for this would have specially good luck with his crops.

One dance was performed for each Enemy Slayer, sometimes by the same performers, sometimes by different ones. After each dance the two leaders, who bore shield and club, should receive horses or cows (or a bit of manure representing them) while the others had lesser gifts. The hero's father and uncles should give the animals and any of them who could, provided the gift. "He didn't get anything back. Just good luck."

If the family could afford no animals, some one else would volunteer for the honor of the village, and probably be paid back in time by gifts from the family though the statement is that "he did not want anything. He did it for the village." It was at this time that the generous man got his reward "for if the hero's father had not been stingy, then everybody would help him make gifts "but otherwise, the provision would be meagre and the other villages would "talk about him and his son." This was disgrace.

The gifts collected were placed in two piles near the dance ground, one pile for men and one for women, and a man and woman of the hero's family were selected to distribute them. There follows a list from a ceremony at Kuitatk, about 1860. The hero, in this case,

2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

SOCIAL BEHAVIOR AND LAW

A Papago village operated with the minimum of formal authority and, to a great extent, it still does so. Each small and isolated group had very much the attitude of a family who arrange their affairs by mutual consent, showing the general tolerance of offenses which is necessary in those who must continue to live together. With the digging of wells which will allow large villages and the roads which encourage travel, this isolation of the village will cease, but it has been, in the past, a determining factor in social behavior. 626

The village which was, in any case, a group of relatives, looked up to its leader as to a father. His speeches of admonition in the council house were very like those given by the grandfather in the hut. As the Papago father never punished, so the leader guided in most instances by moral suasion. This would be impossible in a large and heterogeneous group, but the village was a small and constant group with common interests. [861]

When differences arise in such a group, there may be enduring feuds; there may be a system of avoidances which prevents feuds or, finally, a glossing over of disagreements and an effort to maintain an unbroken surface. The Papago practised the last method. With them, an open quarrel was the forbidden thing. "People do that only when they are drunk" and the speeches of admonition at the drinking ceremony expressly warn against it. But they had none of the ceremonial avoidances which smooth family relationships by formality. Instead of avoiding particular individuals, they avoided harsh words or open disagreement with anyone. This well established custom is one of the difficulties in modern self government, since the public argument approved by the Whites is shunned by the Papago and one who disagrees with the majority of the meeting is likely to stay away. "I was afraid they might not like what I said." The corollary to such reticence is a criticism outside the meeting and the Papago expedient is to continue with this until some compromise is reached mild enough for public statement. 626 578

Training in peaceableness begins in childhood. School fights are rare and the problem of the bully an unusual one. Various Papagos have explained to the writer the proper behavior as it should be taught to children: 865

"When people have done us harm, they should never know from the way we act what we feel about it. We should never

2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

865 speak of what they did. Only we would keep away from them. After a while they would know." (31)

"If a man took my horse without permission and lamed it, I would not say anything. I would even lend him the horse again. If I should get angry with him, he would have a right to be angry with me." (20)

865 626 One woman confessed to the writer that some children who had just come back from the white school were bullying her small children and using indecent language. It was unthinkable that she should speak to the parents of the offenders. She had either to suffer or to move away. If the whipping custom be assumed to be a Spanish importation, the village authorities themselves had no means of enforcing proper behavior. They endured in silence to the point where they asked an undesirable to move. Minor nonconformities passed without a sign.

626 When the writer was inquiring about certain rigorous ceremonial usages which seemed to demand a good deal of sacrifice with little obvious reward, she asked: "If a man did not do this would he be blamed?" "No." "Would people avoid him?" "No." "Would they think him a coward?" "No. They would just think he was a man who didn't like purification" (9). Tolerance could scarcely go further.

626 152 This unwillingness to show offense could hardly operate if it had not its obverse in an extreme sensitiveness. The person blamed realizes his position to the full, sometimes to the point of violent suffering. An old story illustrates this:

> "A gambler having gambled away all his own possessions, bet his wife's baskets and lost them. (It is to be understood that he had lost all his own possessions before. It was the loss of the wife's property which was serious.) The wife did not reproach him, openly. But that evening she poured the food into a hole in the ground, saying, "I suppose this is the serving dish you like since you have taken away my basket." The man got up and left without touching the food. He went to a high rock near the village. It was evening and the people were all outside the houses. He shouted until they looked up and then threw himself down." (20)

The writer has seen incidents based upon the same attitude. When she was talking to an old hunter about his own subject, hunting, an old woman in the household wanted attention. She whispered to the writer several times: "He hasn't got it right." The hunter took offense. "I shall talk no more," he said. "I am probably an old man, who knows nothing." Three days of assurance and

2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

persuasion were necessary before he would talk again. Yet he was aware that he was an authority and that the interruptor had no status.

The objection to adverse comment, even though only sensed, not heard, is a sufficient motive for good conduct. When a young girl is advised not to interfere with her husband, she is told: "If you keep him at home, he cannot hunt. Then there will be nothing to eat and he will go to the neighbors. They will feed him but *they will speak about you.*"

This fear of being "spoken about" was actually the controlling factor in Papago society. In the intimate group, the affairs of everyone were wide open for inspection and any selfishness, dishonesty, treachery, or sexual looseness became common knowledge. The penalty was unpopularity among the neighbors who were one's only associates. They would slack in their food gifts; they would make excuses when asked to a working bee; they would warn against marriage alliances with the family. It was, in fact, the family that suffered and not the individual offender and therefore, the family would reform him if possible or, at least, make good his lapses. There was little need for the authorities to take action when the family machinery could thus be kept in order by public opinion.

A potent aid to this gossip control was the fear of witchcraft. The methods of sorcery will be taken up in connection with the shaman, but it may be mentioned here that every shaman was considered a potential worker of evil magic and therefore it was highly dangerous to offend him, his family or those who might be paying him. Papago life seems to have been shot through and through with this fear of magic for the Spanish account says:

> The whole country is given over to witchcraft... Many fatal illnesses and sudden deaths are due to witchcraft. ... Witches even kill each other.[1]
>
> In all the ranches or villages there have always been one or more sorcerers.[2]

All unexplained ills of life, the accidents and the incurable disease, were imputed to the evil shaman and all felt themselves continually surrounded by this malign power. When we realize how little opportunity there was in Papago life for the violence, theft and physical degeneracy which occur in modern society, we must set against this freedom the constant dread of magic. One can imagine signs of it yet in the fantastic machinations imputed to any stranger and the resistance toward new proposals as mysteriously evil.

[1] Apostolicos Afanes, pp. 238, 240. [2] Rudo Ensayo, p. 171.

2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

626 681 Such a fear, together with public opinion, took care of many minor offenses which other societies deal with by law and even of some major ones. For the other major offenses, there were various methods of discipline: admonition by the authorities, banishment; supernatural vengeance, and, finally, whipping. We may trace, in the acts catalogued as misdemeanors and in their punishment, two attitudes, the aboriginal and the acculturated, overlapping and combining in various ways.

674 681 From the aboriginal point of view, the major offenses against society were incest (which meant connections with any known relative); the failure of a woman to segregate herself at menstruation or childbirth, and the practise of sorcery. Any of these were thought to bring calamity upon the whole community and if whipping had been a Papago institution, we should expect these to be the first to merit it. However, whipping was rarely mentioned in this connection and the usual punishments were not meted out by man at all but by the supernatural. Families who knew that any of their members 684 were about to commit incest or had done so, dealt with them by moral suasion and, if that failed, took them to the Keeper of the Meeting or the governor. If they still refused to separate, the only punishment was to force them to leave the family group. This was a serious economic misfortune and might be considered a punishment though it was done only to avoid calamity for the family. The offenders were certain to be struck with illness or misfortune by supernatural means.

688 The woman who did not segregate herself brought on her community the danger of flood or lightning and therefore her relatives, and particularly her parents saw to it that she did her duty. If she deceived them, calamity could be averted by her confession and then she was not punished for confession removed the evil influence. But if she did not confess, a supernatural doom would overtake her and some or all of her connections.

683 The sorcerer was treated in an entirely different way: his was the one case where the Papago performed an official execution. It is possible that sorcery was more frequent than other lapses for the Spanish records are full of it, and one Spanish priest is even said to have died of it. But certainly, vengeance in this case was not left to the supernatural though any good shaman was welcome to try and kill the evil one. But when the latter had proved himself a public menace by the number of deaths he was thought to have caused, the council would decree his death and send some young man out with a club to despatch him. Or the villagers all together might lynch him, or several do the work on their own initiative and

2: Underhill E-5 (1931-1935)1939 NU28 Papago NU28

MORES

[18] The habits of the Papago proclaim a peaceful and settled people. Their habitat might have urged them to migrate to the mountains for hunting and raiding and, indeed, they were driven to hunting every winter. But not to raiding. Though the Apache found a predatory life necessary in such a country, the Papago returned doggedly every summer to the unremitting toil of dry farming. War has never fitted the rhythm of an agricultural people, and the Papago found it particularly abhorrent. They gave it such a place in their ceremonial system that no material profit could be derived from it. Everything taken from the enemy was burned; and the emotion of the returning warrior was that of the farmer relieved from an unpleasant task:

> Then came I back to that my land.
> I stood upon it and stood firm.
> I sat upon it and sat still.

Communities with such a peaceful tradition had no bent for developing feuds among themselves. Though each village was self-supporting, neither the villages nor the village units developed an attitude of aggressive independence. Instead, they made a habit of intermarrying so that they were tied together by affinal relationships, and they even developed a ceremony for propitiating non-relatives. In the open desert country communication and gifts were constant. Without any central authority, the Desert People cultivated a mutual dependence and maintained their society by peaceableness.

These ideals held as firmly between individuals as between villages. The Papago had no rules of avoidance which would prevent tense situations between any groups. Instead, they had what might be termed a universal avoidance of quarrelling or even the mildest expression of blame. The social ideal demanded the concealment of all feelings of hostility, so that the opponent himself should no more than guess at them. Those who voiced such feelings at all did so in a low voice "so that no one at a distance would know it was a quarrel." Open fighting and murder were so rare that many said they never occurred. The one outlet for disapproval allowed [626] by public opinion was ridicule and dislike was habitually turned into this channel.

[p. 194]

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

pate in the village council. The rare occasions when a woman does contest an issue with men are the subject of comment by both sexes: "And she was telling them what should be done, and she a woman, telling men! How could she know about it? It is the men who know those things." 562

Yet women are not relegated to an inferior position; they are never ordered about and are never servile toward men. The attitude of both sexes is simply that their duties and spheres of authority and influence are different. It is possible that this pattern is changing and that women will come to have more status in spheres now dominated by men. Increasingly women are working outside the home and so are becoming financially more independent of men. The tribal constitution does not disqualify women as voters, but no woman voted in the election by which it was approved. There are no positive prohibitions upon women's participation in political matters, but they have shown no interest in politics, although Papago society is sufficiently elastic to allow it. So far, however, the old customs hold, and the spheres of men and women have not converged to the same extent as in white society in the United States. 562 642

One other practice with regard to women should be mentioned. In the old days menstruating women were greatly feared. Their touch was thought to weaken a man and blight any project in which he was engaged. Women were obliged to segregate themselves each month in a hut built for the purpose, on pain of bringing supernatural punishment upon their families or on the whole village.[7] Segregation is not the rule in most parts of the Reservation today, but in some of the more conservative families it is still practiced. 841

In both the household and the village, approval of the group is the primary inducement to conformity with the patterns indicated above. Moral discussions and tales told by the older family members make clear to everyone that he is expected to fulfil his economic obligations to the family and to comply with the customs of the household. The person who fails to conform to these standards is made aware of the disapproval of others by criticism, ridicule, or denial of privileges. A big child who tries to sit on an aunt's lap is gently laughed or teased out of the notion. Involuntary exposure of the genitals brings ridicule by brothers and sisters until the child develops an acute sense of modesty. Quarrelsome children lose treasured privileges. Both young and old are sternly lectured by the eldest members of the household if they do not abide by its patterns. The same sanctions are applied by persons outside the family group. "People will talk" is an ever present and powerful inducement to live up to 626 867 626

7. A tale is told of a woman in a segregation hut who saw the approach of Apache raiders but who was so strongly imbued with the taboo that she would not leave her hut to warn the village.

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

626 economic and social obligations. Only when these sanctions fail to bring the nonconformists into line is there recourse to the village chief or tribal court.

Despite this rather strict control by the pressure of family and public opinion, there is considerable freedom of decision in personal matters. The balance between individual rights and family authority seems to be carefully preserved. There is no subservience but rather an attitude of respect and conformity because "that is the right thing to do," and not because the individual is forced into line.

This attitude is carried over to all duly constituted authority. The Papago are very much individuals, yet they respect law and custom and abide by the decisions of those who, in their opinion, are authorized to make them. Where parental or political authority has broken down among the Papago, it is often because an attempt has been made to force upon them new patterns which do not fit in with the old.

RELATIVES

602 596 Generally speaking, the Papago consider as relatives to be addressed by a kinship term all persons within the third degree of relationship. Beyond this degree, a relationship is often acknowledged, but it has little social significance. Those who are within the third degree may be called the extended family, and, in Papago life, it is they who are important.

596 Paradoxically, the extended family is a loosely organized but strongly knit social unit. It is loosely organized in that members move in and out of its primary locale and sometimes settle permanently some distance away. They also move in and out of the sphere of economic co-operation. Moreover, unlike the family household, the extended family does not ordinarily have a head or clearly defined gradations of authority. Probably in the past it was more definitely organized as an extended patriarchal group. Despite the present lack of organization, the extended family is a readily definable group based on very strong ties. Blood relationship between two individuals within the conventionally recognized third degree is of fundamental importance, and economic, ritual, and social aspects of life are all affected by it.

The general pattern of relationships in the extended family is much like that of the immediate household. Indeed, a cousin who lives near by is likely to be more important than a brother who has resided for some time in a distant place. Members of the extended family do much co-operative work. If a man needs help in plowing, building a house, or cutting posts, he usually asks one or more of his relatives to help him, for "relatives can be depended on," and "it is much easier to reach an understanding with them." Sometimes three

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

young man, one of the district councilmen, is regarded as chief by the Agency but not by his own people.) Though no regular council meetings are held in these villages, the men meet informally to discuss problems when they arise. It is probably significant that all the three "strong men" of Hickiwan District are medicine men, but how much of their strength is due to fear of their supernatural power is a matter for speculation.

Papago who have disputes to be settled have considerable leeway in bringing their complaints before authority. If a man wishes, he can take his case direct to the tribal court (see chap. vii) rather than to the village chief; or the district councilman, who in some cases is a man of great influence, may be called on for a decision. In one case known to the writer the defendant was not satisfied with the tribal court's decision and so brought the matter to the village chief, then through the district councilman back to the tribal court. There were apparently no negative sanctions in the village against this procedure; a man is free to take his legal problems where he pleases.

However, in all the western villages disagreements are settled locally, and there is no recourse to the tribal council or court. Local quarrels may be noised about the district but not far beyond, as controversies are concealed or glossed over before outsiders. Owing to recent unhappy experiences (see chap. vii), the Reservation police thereafter refused to go to Hickiwan District. The people are well content with this situation, for they are determined to keep the management of their affairs in their own hands.

Throughout the Reservation, matters which require local co-operation and leadership are handled without friction. Leaders, elected or otherwise, are respected by the people because of their position. Their decisions and those of the council are accepted when the people feel that such decisions are based on a thorough knowledge of the recognized way of doing things and are made after discussion and expression of "what all the people think." Papago know that they are free to express disagreement, but usually would rather accept a decision with which they are not entirely in accord than to stand out from the crowd and make "people talk."

INTERVILLAGE RELATIONSHIPS

Some present-day Papago villages are in the same locations as they were in Kino's time, and others are offshoots of these old villages, probably dating from the cessation of pressure from the Apache. Ties between the parent-village and those formed from it remain close. People visit back and forth, they co-operate in roundups, and they are sure to attend one another's fiestas, but the degree of interaction is determined by blood ties and proximity.

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

646 be rushed or pushed into action. If these qualities are respected by government representatives, they are more likely to gain the support and active participation of the council in their common responsibility—the welfare of the Papago.

THE TRIBAL COURT

671 Off the reservation Indians are subject to state and local law. On their reservations they are subject to federal law in regard to ten major crimes: murder, manslaughter, rape, assault with intent to kill, assault with a dangerous weapon, arson, burglary, larceny, incest, and robbery. All other offenses are dealt with according to the tribal law.[9]

The Papago code of law and order, drawn up by a committee of the tribal council,[10] is in the main a codification of the old laws and customs of the people. However, it includes several white innovations such as the requirement of a marriage license and ceremony and provision for probating estates and appointing guardians.

692 On the Papago reservations law is administered by a tribal court and Indian police. The tribal court is presided over by Indian judges whose appointment by the superintendent must be approved by the tribal council. The constitution provides for three judges in all, but at the time of this study there was only one on the main Reservation and one at San Xavier.

● 626 696 681 [674] As noted in chapter iv, many difficulties which might come to court are settled within the family without recourse to law, or are taken to the village court. Since the Papago are a law-abiding people, not many cases come up for trial. In one year only 116 were on record, the majority cases of drunkenness. The usual sentence is a number of days in jail. The normal Papago does not like such a sentence, for he does not like to have "people talk," as they do when someone is behind bars. Thus the diffuse sanctions of public opinion are important in maintaining the legal sanctions.

693 Indian judges and police are not in a particularly happy position. Several past incumbents criticized for favoring kinsmen or people of their own religious denomination resigned. At the time of this study, one of the judges nominally a Presbyterian apparently was not accused of partiality.

DISTRICT COUNCILS AND COURTS

631 634 659 According to the tribal constitution, the district is the basic unit of government, with an elected council and a court. Actually, however, as indicated in preceding sections, this white pattern of government has not really taken root

9. Or, in the absence of such a code, according to a code of laws for Indians embodied in U.S. Code, Title 25.

10. Approved 1945.

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

his fellow-men and become known as a kind person only if he at all times respects the wishes of others, particularly those over whom he holds a superior position by reason of his sex or age.

Yet the machinery which impels the Papago to be peaceful, honest, and industrious is obscure. The dearth of punishment in child-training has been noted. Beginning in the second period of development, five to ten years, children are given ever increasing duties to perform. These tasks demand considerable time, often interrupt play, and are usually uninteresting. Yet parents have little difficulty in getting youngsters to work. The recalcitrant child is lectured or scolded; if he still refuses to obey, he is not ordinarily either compelled or punished.

Why does the Papago child usually accept responsibility without compulsion? Why, as an adult, with the personal freedom he enjoys, is he willing to subordinate his own desires in most matters to the will of the group?

First of all, the very early age at which training is begun is significant. Tots less than four years old are not infrequently given small tasks, and even at this time they are impressed with their responsibility for their younger siblings. This share-the-work program is begun early and maintained so continuously that it seldom fails to be effective. Among the Papago, children learn to work almost as soon as they learn to play; the happy childhood so much desired by adults for their children does not mean an utterly irresponsible one.

The second factor in the molding of Papago personality is one usually present in simple societies: public opinion censures those who deviate from accepted standards of conduct. In any community so small that all the members and their affairs are known to one another, this is a powerful force. Among the Papago there are almost no conventionalized variations from the normal behavior pattern; the guiding principles apply to everyone. No man can ignore them because of his wealth, position as village leader, or special skill. Rather such a man normally obscures his particular superiority and conducts himself in a manner hardly distinguishable from his average fellow-man. Personal achievement directed toward ostentatious self-gain is severely criticized by the Papago; the person who is outstanding in any way must maintain a modesty about his accomplishment that amounts almost to depreciation. At all times a Papago avoids drawing attention to himself and is embarrassed if he fails, for any person, child or adult, is ridiculed and criticized for conspicuous behavior. The facts that failure to perform in a socially approved manner will inevitably become common knowledge and that general censure is sure to follow constitute a powerful deterrent to breaking the mores.

Third, supernatural sanctions tend to enforce the Papago's sense of respon-

4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

sibility to his group. When very small, he is induced to do as his elders wish by the threat of illness caused by a displeased animal spirit or ghost. Supernatural sanctions also influence the Papago to maintain peaceful relations with his associates: not only is the Papago admonished constantly to avoid quarreling and becoming angry but he is also threatened with illness if he *thinks* badly of another or holds a grudge. Since there is scarcely anything that could stimulate a Papago to respect the feelings of his associates more effectively than his great fear of sickness, the Desert People evade situations which give rise to angry arguments. When together, they conceal their differences with politeness and an outwardly cordial manner. Grievances among them rarely reach a head; they are expressed in gossip or in still more indirect ways. Calling a spade a spade or dragging unpleasantness out into the open for airing and discussion is not admired, recommended, or practiced by the Papago. Their method is not a sneaky, grudge-bearing evasion but a realistic means of dealing with a problem inherent in their mode of living. Their world is small, and there is little escape from it; their interpersonal relations are restricted in number, intimate, and necessary for survival; the situation, to be tolerable, must be peaceful or at least under control in terms of every person concerned.

A fourth factor in the molding of Papago character and behavior is the emphasis on seniority. In all his interpersonal relationships, the young Papago is constantly reminded that the privileges of superior position belong to those with senior status. Adulthood is thereby enhanced; it is an achievement worth the striving. So the child turns his back on the things strictly juvenile. His chief forms of play are imitations of adult work, and at an early age he foregoes these for actual participation in adult duties and recreation. The difference between child and adult activity is not so much one of kind as of degree. Because he is everlastingly reminded of the privileges proper to seniority and adulthood, the child is always reaching for them. Mere age is not sufficient to reap the full benefit, however; children as well as adults gain responsibility and prestige only if they are industrious, and skilful in handling people. Reliability and capability may put a child in charge of his younger siblings. If he proves himself able to manage them diplomatically, he has established his superior position. At the same time he has learned to conduct himself in the way acceptable to the society; he has learned to govern and at the same time respect the wishes of those he governs. His industry and diplomacy have achieved for him respect, prestige, and authority. He knows that industry and diplomacy will be equally effective tools for him tomorrow and throughout his life. This assurance is sufficient compensation for the sacrifices and frustrations of today.

[p. 168 is blank]

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28

624 773 though intelligent, barbarians who give the serious inquirer clear, absolutely straightforward information, and I had no objection to hearing from his mouth some more about the ancient traditions of the Papago. He told us of a spring that once had threatened to flood not only the great valley of the Santa Rosa, but the whole Papago country. Four children, two boys and two girls, had to be put into the fountain in order to stop the water from flooding. The sacrifice had availed and ever afterward this had been a most sacred locality, of which the Papagoes took great care. He asked us what we wanted to do there. Being assured of our harmless intentions, and Simon being a great friend of his, he had no objections to our proposed visit, and I paid him two dollars for the permission.

624 ●626 Our next call would be, I expected, on the chief. Simon, on his quick-gaited steed, rode ahead of us, and soon disappeared from view in the winding arroyo, which we entered. This arroyo led among the scattered ranches of Santa Rosa up to the base of the mountain range, where lay the object of our trip. On an easy grade we travelled quickly over the sand and gravel that the rains of previous years had washed down from the mountains so as to fill the arroyo bed. On both sides grew thickets of desert willows, arrowbushes, and a peculiar light green bush with long, needle-like leaves, from which the Indians make prayer-sticks. We followed this beautiful arroyo for a couple of miles, and I was congratulating myself on getting away unobserved by the multitude. Pablo and I spurred our horses along and we gradually

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

gained on our swift guide, who suddenly left our safe arroyo, now narrowing as we approached the base of the mountains. We passed a couple of hundred yards above the last houses of the rancheria and were making fast for our goal, when a man on a brown horse appeared, coming toward us at a furious gait, followed by a white colt. Just as we reached the main road he caught up with us. Although he preserved a calm demeanor, his eyes, when he halted us, betrayed excitement. It was the old familiar case of Indians knowing in a mysterious way well-nigh everything that is going on, as if they had telephones and telegraphs.

"Where are you bound?" he asked. Simon looked scared when answering the question.

"That place," the new-comer retorted, "belongs to many people, and one man alone cannot give the permission to visit it. I am the chief of this rancheria. Why did you not come to me?"

Simon evidently had committed a serious breach of etiquette by letting the matter rest with his friend, the director of the salt expeditions. He tried to explain his action as being due to the absence of the chief in the fields. For a man with so much initiative and such unusual frankness, it seemed amazing that he should have made such a blunder. Judging from the way he repeated over and over again his one line of defence, his case was a weak one. The chief evidently was right, and finally, turning his horse toward the rancheria and starting back, he said he did not want us to go to that place.

This was more than I could endure, so I, with Pablo,

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28

624 rode after him, and began negotiations in my own way.
626 He soon became more tractable. "The place is sacred," he said, "and not everybody who comes along can see it." The Indians had gone to much trouble to keep up its proper appointments. He was going to bring this matter before the Big House, the lodge, that very evening, and the people would decide in the case. The prospect of vague and possibly endless delay was not exactly to my taste, so I proposed another way out of the difficulty, that of paying to him and to the other big man of the tribe, the Keeper of the Smoke, the same sum that I had already paid the first principal man.

624 Gratified at seeing the negotiations happily concluded,
626 I presented him with tobacco and candy, which he smil-
778 ingly put into his trousers pockets. He said we could go to the cemetery that afternoon and next morning return to look it over more carefully. To my suggestion that it was too late in the day to continue the trip, he answered that the place was close by. He admonished us only to be careful not to disturb anything, and thus we separated
778 all in a pleasant mood. The cemetery was nearer than I had expected; after having followed the road for ten minutes, Simon told us that we had arrived. The country was now level and covered with greasewood bushes all around. We found ourselves at the beginning of a broad pass, through which the road from Santa Rosa leads westward to a mountain.

We tied our horses and walked aside from the road some twenty yards, when my eyes caught sight of a circular enclosure made from upright split ocotillo (*fou-*

621 along, and shunted into cabins as they arrive. They do
361 not realize they have a community of interest in keeping
364 their camp clean--there is no organized social sanction in the camps to force uncooperative residents to clean up, so everyone is lax.

This is especially pronounced in labor camps with residents of more than one ethnic background. Cultural differences in living habits of different peoples are not often in the consciousness of camp operators who wrongly assume everyone lives or should live just as they do. But those differences lead to a breakdown of cleanliness in the camps.

364 The Desert People are extremely careful around their
464 own homes on the reserves, and a Papago yard is one of the cleanest spots imaginable, although it may be littered with stray pieces of furniture and tools. So
626 administrators are puzzled over Papago slovenliness in labor
[351] camps. The answer seems to be found in their pattern of hiring out. The Desert People go to work as family units with residents of a reserve town scattering to several labor camps. As a result, the primary sanction in Papago community life, the fear of being talked about,[1] loses its effect. Being talked about by laborers of other races does not produce action by the Desert People that talk in their home community would. The same is true of other people in labor camps--being talked about by members of other ethnic groups is not strong enough a sanction to move them to act. In fact, such talk is likely to produce an opposite reaction because of inter-group
621 frictions. Labor camps housing laborers of more than
571 one racial origin are studies in social disorganization
626 resulting in general breakdown in normal social controls, resulting in dirty camp grounds, excesses of gambling,
178 women going to work from different cabins each morning, etc.

364 Usually the Desert People in labor camps keep the grounds around their own cabins reasonably clean, but farmers hiring all or nearly all Papago laborers are surprised and puzzled when their camps are almost as dirty as camps housing several ethnic groups. They order the Papago "chief" to clean up the camp, but nothing usually happens until the grower gives in and hires someone to clean the camp up.

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[1] Joseph, Spicer & Chesky, 1949, p. 53.

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Again the key to the puzzle lies in lack of social sanctions in the Papago group in the camp. The Desert People come from several hamlets on their reserves to any camp, usually. There is no community leader nor community sanctions to motivate them. The "chief" turns out to be merely the patriarch leading one large extended family. Among this group of his own kin, he receives considerable respect, but carries less authority than many Anglo patriarchs. Among unrelated families, even those from his own village, he has none. This camp operators do not realize, having assumed that a Papago patriarch conforms to their concept of an Indian chief. (This mistake has been made repeatedly in U. S. history by Anglos who insisted upon projecting the concept of "chief" derived from Anglo-Saxon protohistory into American Indian society where it was not and is not true.)

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The heterogeneous group of Papagos in a camp no more constitute a socially integrated group with recognized and effective social sanctions than the racially heterogeneous residents of a miscellaneous camp. While they do not like being talked about by other Desert People, they do not act to forestall such talk as they would to keep their relatives and neighbors at home from talking. So camp grounds accumulate trash.

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In labor camps the Desert People are also away from home in mental attitude as much as in physical being. They feel themselves in a white man's world, where they should act as white men--and they see an example of uncleanly whites in labor camps as a pattern. They cannot act better than they are taught. They cannot act according to standards in the minds of cotton growers or city newspaper reporters which are invisible--they can learn only what they can copy from sight. This fact explains why what social scientists call "acculturation" (adjustment of people of one culture to habits of another) takes place when people meet face to face. An example from history illustrates clearly. The Papago word for "cat" is copied from the old Spanish cat call rather than the Spanish name-word because the Indians saw and heard Spaniards calling their cats, and could associate call and animal. They could not learn the Spanish name for cats, which was invisible and silent in the minds of the Spaniards.

273 452 439 One isolated rural store, at least, sold Papagos wine on credit in 1950—an ultimate easing of the usual difficulty Indians find in buying intoxicants.

273 [434] [454] [511] [526] Many individual Papagos picking cotton probably have no cash surplus from their season's labor because they spend all their extra money for liquor. They work long enough to get drunk, then lay off until they are both broke and sober again. This type of individual gives the whole Papago labor force a very evil reputation. But neither disapproval or employers nor social disapprobation within the Papago tribe seem to be strong enough to curb drinking.

000 [273] Probably repeal of federal law prohibiting liquor to Indians would remove some of the attraction liquor holds for the Papagos. It would surely cut down on the number of staggering drunks—the usual state of Papago drunks—in allowing the Desert People to sit down in a bar like other civilized human beings and drink slowly and socially instead of paying an inflated bootlegger's price for inferior liquor to be gulped down immediately in a dark alley before a policeman confiscates it. Some policemen make a semi-racket of letting known bootleggers operate, and waiting until Papagos are thoroughly drunk before arresting them—a practice resulting in considerable police department revenue, and some extra cash for the officers, if some observant growers are to be believed. But the Desert People do not drink merely because they aren't supposed to. The basic reasons lie deeper in their psychology, and are undoubtedly tied into emotional insecurities bred from economic uncertainty and the stresses arising from getting along with only half-understood Anglos.

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